

FOR SUNDAY READING.

THE APPOINTED WAY.

I stand where two roads part:
One leads to the shadows here,
The other to the light above.
I can not lift my eyes to see
The path that leads to thee,
For I am blind and lost in sin.
Dark is the way thou hast appointed me.
From the bright face of day
It winds far down a valley dark as death,
And leads to a dark and dreary end.
And I am blind and lost in sin.
How canst thou say thy love is light?
How canst thou say thy love is light?
How canst thou say thy love is light?

Nay, these are paths that go
Down the gray shadows: each one, tired and
worn,
Bearing a cross that pallid him full sore,
And blood of this earth's gore,
And that one's pallid brows are raved with
thorns,
And eyes are blind with weeping
evermore.

Still they press onward fast,
And the shades compass them: now, far
away,
I see a great light shined like Calvary:
They will come to the light, and
a reflex from some fair perfect day
Touches the high clear faces goldenly.

Ah! proud path is fair,
And madd' with many singing birds,
Large golden fruit and rainbow-colored
flowers
The way leads branches bear:
The air is murmurous with sweet love-
words,
And hearts are singing through the happy
hours.

Nay, I shall look no more,
Take Thy hand from me, Thy firm fair
hand,
And I'll follow thee, and I shall not
weave
Some dark, the journey o'er,
My feet shall tread the still safe evening
glow,
And Thou canst give to Thy beloved rest.
And though Thou dost not speak,
And the misty blue, now I know Thy
face
With tread the path my feet walk wearily:
Some day the mist will break,
And sudden looking up, mine eyes shall
meet
Thine eyes, and to Thine arms shall
gather me.

Katherine Tynan in *Chautauquan*.

PRAYER AND PRAISE.

Sweet Frankincense of Praise Should Be
Mingled with the Daily Oblation of
Devotion.

Should we omit praise any more than
we omit prayer? And should not praise
come daily and as many times in the
day as prayer does? It strikes me that
to fail in praise is as unjustifiable as
to fail in prayer. I shall leave it with
your own heart and conscience, when you
have asked and answered the question,
to see to it in the future that far more
of the sweet frankincense of praise is
mingled with your daily oblation of
devotion.

Praise is certainly not at all so com-
mon in family prayer as other forms of
worship. We can not at all of us praise
God in the family by joining in songs,
because we are not able to raise a tune;
but it would be well if we could. I
agree with Matthew Henry when he
says: "They that pray in the family do
well; they that pray and read the Scrip-
tures do better; but they that pray, and
read, and sing do best of all." There
is a completeness in that kind of family
worship, which is much to be desired.
Whether in the family or not, yet per-
sonally and privately, let us endeavor
to be filled with God's praise and with
His honor all the day. Be this our resolve:
"I will extol Thee, my God, Oh King;
and I will bless Thy name for ever and
ever. Every day I will bless Thee; and
I will praise Thy name for ever and
ever."

Praise can not be second-class busi-
ness; for it is evidently due to God, and
that in a very high degree. A sense of
justice ought to make us praise the
Lord; it is the least we can do, and
in some sense it is the most that we
can do. We are to praise Him for the
multitude of benefits which He be-
stows upon us. What, no harvest of
praise for Him who has sent the sun-
shine of His love and the rain of His
grace upon us? What, no revenue of
praise for Him who is our gracious
Lord and King? He doth not exact
from us any service but to praise Him.
"Whoso offereth praise glorifieth Me,"
Praise is good, and pleasant, and
delightful. Let us rank it among those
debts which we would not wish to for-
get, but are eager to pay at once.
Praise is an act which is pre-eminently
characteristic of the true child of God.
The man who doth but pretend to praise
will fail twice in the week, and stand in
the temple and offer something like
prayer; but to praise God with all the
heart, this is the mark of true adoption,
this is the sign and token of a heart re-
newed by Divine grace. We lack one
of the surest evidences of pure love
and if we live without presenting praise
to His ever-blessed name.—Rev. C. H.
Spurgeon.

THE COSTS OF SIN.

A Great Waste of Time, Money, and
Toll and Labor and the Ruin of Physical
and Spiritual Health.

A life of sin involves a great waste of
time. It is a matter of little moment
with you that time is squandered? All
along the path of history the greatest
and best have built for themselves mon-
uments out of the gathered fragments of
time. Philip, of Macedonia, disputed the
authorship of the odes of Dionysius,
the elder, on the ground that he had
not the time to write them. "Time to
write them," answered the poet's son,
"they were written in the time which
you and I and other happy few spent
over the bowl." Shakespeare makes
Prince Henry to say in the midst of the
revelry of the hour: "To play the
fool with the time, and the spirit of the
wise sit in the clouds and mock us." How
many books might have been read; how
much of suffering humanity; how much
of self destroyed and sin subdued; how
much of manhood builded and right-
eousness cultivated, in the hours and
days that the prodigal murders in the
house of sin, at the cost of all this
treasure that will never return?

There is a great cost of toll and labor
in the way of sin. There are sloughs
of despond, here and there, and blazes
that end in the broad way of sin. Thorns
for the feet and agonies for the heart,
stone pillows for the head and broken
stays for the hand of the prodigal in
the land of sin. With unrelenting
hand pride whips the poor toiler up the
steeps for miser. Avarice pinches the
heart of the miser, feeds him on hun-
ger, and shelters him with cold. The
poor harlot has no equal in drudgery
except it be the debauchee who is her
equal partner in crime.

There is a great cost of physical
health and comfort in the path of sin.
Whatever a young man—a young man—
soweth that shall he also reap. If we
sow carnal seed we shall also reap the
fruit of our life we must not complain of
the appointments of God when we gather
the harvest of our own sowing. When
physical health is gone, modesty gone,
confidence gone, philanthropy gone,
benevolence gone, meekness gone, con-

science gone, faith gone, hope gone,
love of the beautiful gone, and in the
place of these expressions of physical,
intellectual and moral health a body full
of pains, putrid effluvia, hatred, mis-
anthropy, church-hatred, anger, distrust,
indifference, despair, an utter numb-
ness to every ennobling sensibility; in
a word, when the magnificent painting
of the Italian artist that now hangs in
the great picture gallery of Tuscany is
realized, and the boy of exquisite phys-
ical beauty and intellectual promise is
transformed into a frightful and horrid
demon in human flesh, with eyes ablaze
with lust and face distorted with suffer-
ing, then let the beholder and the suf-
ferer alike cry out: "Behold the cost of
a life of sin." This says nothing of the
cost of gold and silver, the waste sub-
stance in the way of sin, but it holds us
to the fixed law, if we sin we must reap
the consequences.—Dr. William Fawcett.

Self-Forgetful Enthusiasm.

While the nature of truth and the
moral constitution of man remain as
they are, holiness only, holiness by faith
can be relied upon as the effective dis-
cipline of the successful preacher; without
this the minister must be considered as
without the specific discipline of his
profession. Let ministers be rationally,
self-forgetfully, enthusiastic in the work
of salvation; let love to be, as with
Paul and Whitefield, the dominating
principle; and the day of the burning
of souls rest on them, while they rest
calmly upon Christ and He inspires
them, then it is absolutely certain that
their ministry will be a perpetual in-
gathering of souls into the Kingdom of
Christ.

So far as man's agency is concerned,
it is this engrossing enthusiasm, more
than any or all things else, that insures
success in the ministry; for it implies,
nay, it may be said to render cer-
tain the co-operating energy of the
Holy Ghost. This very earnestness is
first the work of that Holy Spirit upon
the preacher's soul; and then it becomes
the telegraphic battery for generating
the Divine electricity that is to run
along the wires of communication with
other minds, and to be continually
charging them with truth, thrilling
with conviction and self-abhorrence; ex-
citing to repentance, faith, love, joy,
activity in doing good, and best of all,
making them love the world, and
making them while in it, to live above
it.—Rev. H. T. Cheever.

In a Rarer Atmosphere.

The swifter progress any man makes
in attainment, the more awfully does he,
in a sense, lift himself away from those
whose attainments must remain less
than his own. There is another dimen-
sion of space than those which are
measured by length and breath and
height; and in that dimension of space
he who stands nearest, corporeally, to
his neighbor, may be actually farthest
away from him. One of two men may
have penetrated into a higher region of
spiritual or intellectual attainment, into
which, as yet, the other can not enter.
Thus to one, the mind of the other is,
in that sphere, completely closed; or,
at best, only a partial sympathy of thought
and feeling can exist between two men.
Whoever, therefore, determines upon
high attainment in any sphere of
thought, or knowledge, or action, must
be content to see this process of partial
separation going on, without being able
to hinder it. One can not mount up-
ward on the lonely peaks, and yet remain
below in the pleasant haunts of men.
If the valley is left behind, one must
not expect to be in the cool shadows,
and hear sweet songs, upon the naked
heights.—S. S. Times.

CHOICE SELECTIONS.

—He that has no character is not a
man; he is only a thing.—*Chamfort*.
—A little fire is quickly trodden out;
which, being suffered, rivers can not
quench.—*Shakespeare*.
—There is no human life so poor and
small as not to hold many a divine pos-
sibility.—*James Martineau*.
—Prayer is the wing wherewith the
soul flies to Heaven, and meditation the
eye wherewith we see God.—*Standard*.
—Do not think it wasted time to sub-
mit yourself to any influence which may
bring upon you any noble feelings.—*Emerson*.

The object of belief and that from
which we are warned is more than
a mere vagary—an aspiration. It is al-
ready in when heart and conscience act
together. In the heart salvation begins.
It is the seat of right as well as of
wrong.—*Dr. John Hall*.
—Every thing that is called fashion
and courtesy humbles itself before the
cause and fountain of honor, creator of
titles and dignities, namely, the heart
of love. This is the royal blood, the fire
which, in all countries and contin-
gencies, will work after its kind, and
conquer and expand all that approaches
it.—*Emerson*.
—We may choose to look at the
masses in the gross, as subjects for sta-
tistics, and, when possible, of profits.
There is one above who knows every
heart, and all its secret thoughts, and
temptation of evil, and all its secret
drinks, and street child. The day will
come when He will require an account
of these neglects of ours, not in the
gross.—*Charles Kingsley*.
—Drawing near to God enables us to
better to know God. To know our fel-
lowmen we must draw near to them.
We may know something of God from
tradition—from nature—from a cold
and critical study of the Bible; but to
know Him more perfectly, we must
draw near to Him, and thus know Him
in our own Christian experiences. It
was this that enabled Paul to say: "I
know whom I believed," etc.—*Rev. A. B. Fidd*.

The bare fact alleged may be true
enough, but if none of the estimating
circumstances be alleged, side by side
with the fact, we violate truth in the
general effect of our words upon the
hearer, though the particular details of
the fact may be correct. If we exhibit a
man's vices only, and conceal the prop-
erly which these vices bear to his
virtues, we misrepresent him as ef-
fectually as if we ascribe to him a vice
he does not possess.—*Dr. E. M. Goul-
dman*.
—It is the part of an indolent and
troublesome ambition to care too much
about fame—about what the world says
of us; to be always looking into the
faces of others for approval; to be al-
ways anxious for the effect of what we
say; to be always about to hear the
echo of our own voices. If you look
about you, you will see men who are
wearing life away in feverish
anxiety of fame, and the last we shall
ever hear of them will be the funeral
bell that tolls them to their early graves.
—*Albany Journal*.

WORSHIPING GOD.

International Sunday-School Lesson for
December 8, 1896.

[Specially arranged from S. S. Quarterly.]
Rev. 5: 1-14; commit verses 11-13.

1. And how in the right hand of Him that sat
on the throne, he saw the four and twenty
on the back side, seated with seven seals.
2. And I saw a strong angel proclaiming with
a loud voice, saying, Whosoever shall open
the book, and loose the seals thereof:
3. And no man in Heaven, nor in earth,
neither under the earth, was able to open the
book, neither to look thereon.
4. And I wept much, because no man was
found worthy to open and to read the book,
neither to look thereon.
5. And one of the elders saith unto me: Weep
not; behold the Lion of the tribe of Juda, the
Root of David, hath prevailed to open the book,
and to loose the seven seals thereof.
6. And I beheld, and, lo, in the midst of the
throne and of the four beasts, and in the midst
of the elders, stood a lamb as it had been slain,
having seven horns and seven eyes, which are
the seven Spirits of God sent forth into all the
earth.

7. And He came and took the book out of the
right hand of Him that sat upon the throne.
8. And when He had taken the book, the four
beasts and four and twenty elders fell down be-
fore Him, saying, Thou art worthy, O Lord, to
take the book, and to open the seals thereof:
for Thou wast slain, and hast re-
deemed us to God by Thy blood out of every
kindred, and tongue, and people, and nation:
9. And hast made us unto our God kings and
priests: and we shall reign on the earth.
10. And I beheld, and I heard the voice of
many saying, Blessing him that taketh the book,
and the elders; and the four beasts, and they
said, Amen. And I saw, and I heard, and I
saw ten thousand times ten thousand, and thou-
sands of thousands.

11. Saying with a loud voice: Worthy is the
Lamb that was slain to receive power, and hon-
or, and glory, and blessing.
12. And every creature which is in Heaven,
and on the earth, and under the earth, and such
as are in the sea, and all that are in them, heard
and said, Amen. And they sang, and sung, and
power, to unto Him that sat upon the throne,
and unto the Lamb for ever and ever.
14. And the four beasts said: Amen. And the
four and twenty elders worshipped Him that liveth
for ever and ever.

TIME, ETC.—See last lesson.

INTRODUCTION.—Following our last lesson
we have two chapters containing the messages
of warning and encouragement to the
churches. Then, with chapter 4, begins the
series of visions; chapters 4 and 5 are in-
troductions to the visions of the glory of the
Heavenly guardians of the church, and of
their work in the world.

HELPS OVER HAND PLACES.—1. And I saw:
see the vision in chap. 4, of which this is a
continuation. A book in the form of a roll,
containing the future history of God's peo-
ple, unfolded in the temple, and the book
to reveal what was written there-
in, and to bring it to pass; to guide the
church in its conflict to the triumph
end. 4. No man: no human being or angel
could know or reveal the future. It would
take Divine wisdom and power. 5. Lion:
typifying courage, strength, vic-
tory. Of the tribe of Juda: from
whom Jesus sprang. Root of David:
shoot from the stock of David. 6. In the
midst of the throne, and the living creatures,
four beasts: living creatures, described in chap.
4. They typify either creation or Provi-
dence, or more properly, the four elements
of the universe, and the four corners of the
earth. 7. Amen: the word of praise, and
Christians who have the qualities repre-
sented by these living creatures. Elders:
representatives of the churches, leaders.
They were twenty-four, as many as the
patience of the Tribulation Church, and
the apostles for the twelve tribes of
Israel. A Lamb: signifying Christ as
the atoning sacrifice. Seven horns: types
of power, seven signifying that the power
was omnipotent. Seven spirits: the Holy
Spirit, and His gifts, and the seven gifts
of the Holy Spirit. 8. Amen: the word of
praise, and Christians who have the quali-
ties represented by these living creatures. Elders:
representatives of the churches, leaders.
They were twenty-four, as many as the
patience of the Tribulation Church, and
the apostles for the twelve tribes of
Israel. A Lamb: signifying Christ as
the atoning sacrifice. Seven horns: types
of power, seven signifying that the power
was omnipotent. Seven spirits: the Holy
Spirit, and His gifts, and the seven gifts
of the Holy Spirit. 8. Amen: the word
of praise, and Christians who have the quali-
ties represented by these living creatures.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

OF THE TRIBE OF JUDA: FROM
WHOM JESUS SPRANG. ROOT OF DAVID:
SHOOT FROM THE STOCK OF DAVID. 6. IN THE
MIDST OF THE THRONE, AND THE LIVING CREATURES,
FOUR BEASTS: LIVING CREATURES, DESCRIBED IN CHAP.
4. THEY TYPIFY EITHER CREATION OR PROVIDENCE,
OR MORE PROPERLY, THE FOUR ELEMENTS OF THE
UNIVERSE, AND THE FOUR CORNERS OF THE EARTH.
7. AMEN: THE WORD OF PRAISE, AND CHRISTIANS
WHO HAVE THE QUALITIES REPRESENTED BY THESE
LIVING CREATURES. ELDERS: REPRESENTATIVES
OF THE CHURCHES, LEADERS. THEY WERE TWENTY-
FOUR, AS MANY AS THE PATIENCE OF THE TRIBULATION
CHURCH, AND THE APOSTLES FOR THE TWELVE TRIBES
OF ISRAEL. A LAMB: SIGNIFYING CHRIST AS THE
ATONING SACRIFICE. SEVEN HORNS: TYPES OF
POWER, SEVEN SIGNIFYING THAT THE POWER WAS
OMNIPOTENT. SEVEN SPIRITS: THE HOLY SPIRIT,
AND HIS GIFTS, AND THE SEVEN GIFTS OF THE HOLY
SPIRIT. 8. AMEN: THE WORD OF PRAISE, AND
CHRISTIANS WHO HAVE THE QUALITIES REPRESENTED
BY THESE LIVING CREATURES.

FOR OUR YOUNG FOLKS.

POOR POLLY.

I wish you knew Miss Polly Rose, who lives
across the street.
She's the most unlucky person I ever chanced
to meet.
She tumbled down the steps, one day, and
broke her pretty nose;
And she would think it must have stood
some fearful blows.
And then she got a fractured limb when
falling from a wagon when the horses ran
away.

She has a most asthmatic wheeze whenever
she tries to cry.
And when she wants to cough or sneeze, out
falls her only eye.
One day, when she went out to walk, her
nurse quite angry grew,
And punched the other optic out, and left this
one a squint.

So, with her badly battered nose and sadly
squinting eye,
It's plain to see her handsome days have
long since passed her by.

Her hair is getting very thin. She cannot
tell the color of it.
There's not enough to braid or curl, and so,
when she's at home,
The hair is up in a bun as they can, and tie it
with a string.
I think they'll purchase her a wig, if wigs
are the fashion.
She's kept her bonnet out of late, whenever
she goes out.
Don't mind it if you laugh about her
getting bald.

For all she has a broken nose, for all her hair
is thin,
For all the love she is gone, and she can't keep the
eye in,
For all the love her just as well as in the
days of yore:
Because of her unluckiness, perhaps they
will give her
I know she is a favorite, no matter where she
goes.

The unlucky doll of dolls, whose name
is Polly Rose.
—E. H. R. Bedford, in *Golden Days*.

MY COWBOY.

How He Was Tamed by a Little Girl
Named Bessie.